

AT BUTARITARI, GILBERT ISLANDS.

At the interview with King Nantiti of Butaritari, the greatest interest was exhibited by those present, and they all seemed to feel the force of the kindly words addressed to their king and themselves by King Kalakaua's Commissioner. Kinoa, the Hawaiian Missionary stationed on this island, acted as interpreter, and rendered the substance of what was said on both sides with accuracy and good taste. Nantiti was evidently much pleased at this act of friendship on the part of King Kalakaua, and frequently supplemented Kinoa's explanations with remarks that shewed that he fully comprehended the purport and scope of the mission.

After receiving the autograph letter of King Kalakaua he directed Kinoa to thank the Commissioner, and to say that he would be pleased to reply to the king's message. He then gave orders that his guests should be treated with all respect, and returned to his house.

The old man who was described as the grandfather of the king asked several questions. During the interview, and we were told afterwards that he was very jealous of his grandson's rights and privileges, looking upon the advent of the white man in any shape—trader, missionary, traveller or commissioner with suspicion. However he was favorably impressed with the objects of the present mission and joined with the King Nantiti in a reply to the letter from King Kalakaua.

Though the church building was, as has been described, open and airy yet it was a great relief to get out of it again, to assume our ordinary shore costume, and to enjoy a drink of rich, sweet cocoa-nut milk.

And now it was that we were fully instructed as to the best manner of opening a cocoa-nut. On the principle that there is science in the boiling of an egg, it may be said that there is a fair chance to exercise skill in getting at the milk in a cocoa-nut. For years we had thought that the only way was to bore through the soft one of the three "eyes" impressed on one end of the shell, but that's not the way to do it. Presuming that it is a green nut we have to operate on, and that the enveloping husk has been removed, the nut is held in one hand with the base (that is the end opposite the eyes) uppermost, and then with a few light strokes with the edge of a knife or a bit of sharp coral, a round piece of the shell a couple of inches in diameter is broken out and the cocoa-nut becomes a goblet lined with a creamy pulp and filled with the delicious clear juice. There is a great difference in the flavor of the nuts. The natives will select one out of a dozen when they want a drink, and after the stranger has tasted the superior variety he will not milk the more common, watery kind. No one whose experience with cocoa-nut juice has been confined to drinking that drawn from a hard, ripe nut has any idea of the richness of the milk afforded by the tender young fruit. There is a method of planting and caring for the cocoa-nut palm that results in making the outside husk of the nut edible. Nuts from these trees are gathered at a particular stage of their growth, and slices of the firm green envelope are quite sweet and pleasant to the taste. When a little older however this rind is intensely acid and disagreeable. It is used in this stage to dye cloth with in two or three shades of indelible brown and yellow.

We were very hospitably entertained by Messrs. Kanoa and Kika, Hawaiian missionaries, who have been here a number of years. Their homes were very neatly built, like the wondrous cottages scattered throughout the Hawaiian Islands, and, with their families about them, these worthy men exercise a very beneficent influence upon the islanders.

Messrs. Tasmania and Billings were to leave the Julia here to await the arrival of the Kaluna, on which vessel they expected to—and afterwards did—reach Jaluit, in the Marshall groups. Their first night ashore was not, in point of comfort, a pleasant one. Tasmania, especially, was very much discouraged and disenchanted the next morning. In our interview with him at that time he poured forth his woes. "I never in all my born days passed such a night," he

remarked. "In the first place, we had nothing for supper but a couple of cocoanuts and a bit of dry fish, and I felt hungry enough to eat a kangaroo's hind leg. Then the only place we could sleep was in the new wooden school-house, on the bare floor, with the whole forty men, women, and children just landed from the Julia, swarming over the whole building. Billings and I piled our luggage in one corner, and walked about the island until 10 o'clock, when we went back to the school-house to have a sleep. Sleep! Ha! ha! Why, half the children crying all night, half the men were walking about the room every blessed minute, making the whole house shake at every tread, and half the women were scolding with each other, while the other half were snoring in the Gilbert Island dialect, which is simply awful! As for the mosquitoes—well, I've had them, when I've been out in the Australian bush, bore their way through a raw hide sleeping-bag to get at me, but never imagined that there could be such countless myriads as there are on Muggins. We stood it for a little while, and then fled into the bush, and fought them with cocoanut leaves. Then, when we were exhausted, we went to Kanoa's and borrowed a piece of mosquito net, and got under it. That kept them out for a few minutes, but they rushed at it, tore it into ten thousand atoms, and heaped themselves on us like wild beasts. Billings rolled himself up in three or four heavy mats (all but his head, which he covered with a rice-bag), and got to sleep. I put on all my clothes, wrapped my feet in a rug, drew my boots on over my hands, and worked my head into our large tin kettle, and smoked until I was all but suffocated. I suppose I slept a little while, for the next thing I knew I woke up choking, to find the inside of the kettle crowded with mosquitoes, dozens of which I was drawing into my lungs with every breath. I made a grab at the bucket (forgetting I had my boots on my hands), and the crash of the heavy soles against the tin frightened me so that I yelled for help. When I did get my hands and head clear, I found it was daylight. I could see nothing of Billings under the mass of mats he was wrapped in, except one of those celebrated toes of his. That had worked out, and on it was crowded twenty-seven mosquitoes. I left them there, emptied out the dead ones from the bucket (you can see the pile by the door-steps from here), and went off hunting for a drink of good water. There isn't much of that to be had, I find, and no breakfast either as far as I can see. I've plenty of money, but its little use here where there's no meat, no vegetables, no fruit, nothing but cocoanuts and mosquitoes."

THE CURRENCY LAW.

Some doubt appears to exist in the community regarding the action which the Government intends to take relative to the receiving of "gold and silver coins other than the coins of the United States and of the Hawaiian Kingdom" during the months of October and November, some of our leading business firms construing the notice of the Minister of Finance, now published in our papers, as fixing September 30 as the latest date when such coins cease to be legal tender.

The notice referred to was issued August 1, which was in strict compliance with the requirements of the law, states that "notice is hereby given that for sixty days from this date, silver coins of all denominations, excepting silver coins of the Hawaiian Kingdom and of the United States, will be received at the Treasury at their nominal value in exchange for Hawaiian coins at their nominal value."

The sixty days will expire Tuesday, September 30, after which date, it is thought by some, that the foreign coins referred to will no longer continue to serve as legal tender. This, however, would appear to be a mistaken conclusion, as there is nothing in the law to warrant it. The remaining paragraph of the official notice quotes Section 3 of the Act, as follows: "Section 3 of the Currency Act provides that from and after December 1st, 1884, gold and silver coins other than the coins of the United States and the Hawaiian Kingdom shall be received in the Treasury at a

rate not exceeding their bullion value for Government dues, duties, and taxes." This is certainly clear in its meaning—that only "from and after December first" coins other than those of the United States and Hawaii are to be deprived of their legal tender value, and received at the Treasury at their bullion value. In other words, the intention of the framers of the law was that, till December first, all coins were to remain legal tender, and be received for dues taxes in the same manner as at the date the law was passed.

The Currency Act, as originally drafted, named October first as the date when it should take effect; and had no change been made in this respect, it is clear that only on the first of October would the foreign coins referred to have forfeited their legal tender character, and been rated as bullion. But by an amendment, January first was proposed and adopted as the date for the law to take effect; and finally, December first was fixed on, without a corresponding alteration of the time for redeeming foreign coins, as named in Section 3. This was undoubtedly an oversight on the part of the law-makers, which might have been corrected had it been noticed in time.

There is good reason to believe that a considerable portion of the foreign coins in circulation throughout the Kingdom have not yet been presented to the Treasury. Dr. J. Mott Smith, who drafted the Currency bill, and who had special opportunities for ascertaining the amount of coin in circulation, made an elaborate statement of the facts and figures collected in a very interesting speech on the bill, delivered on the 15th of July. Persons best qualified to judge consider his figures as reliable. He gave the following as the amount of coin in the Kingdom on the first of July:

Silver in the Treasury and Bank.....	\$ 888,890
Hawaiian silver in circulation.....	458,700
Mixed coins in circulation.....	500,000

Total silver.....\$1,847,590

Gold in Treasury, Bank and among people 380,300

Total silver and gold.....\$2,227,890

The above estimate of silver included one million of Hawaiian coin, made up of \$500,000 in dollars and \$500,000 in halves, quarters and dimes. The balance, \$847,500, represented the amount of foreign mixed silver in the Kingdom.

Up to this date there has been returned to the Treasury less than \$500,000 in mixed foreign silver, leaving outstanding now, in the hands of the people, more than \$340,000. Whatever the amount still outstanding may be, it is probably in the possession of the less intelligent of the native and laboring classes living on Hawaii, Maui and Kauai, which islands have a population of nearly 50,000, very many of whom have probably never seen or heard of the currency notice, or, if so, may have had no means to exchange their foreign money for Hawaiian. No agency has been established on those islands to redeem the coins, which the people are still holding on to perhaps to pay the tax collector when he calls on them.

Under these circumstances, if there ever was a case in which the discretionary power of the Government might be used with advantage and for the benefit and relief of the people, it is this. To remedy the defect of the Currency Act, the notice authorized by the law can be reissued, extending for two months longer the term during which foreign coins may be redeemed with Hawaiian. This will give till November 30, and may serve as a stimulus for the more prompt payment of taxes, particularly in the rural districts.

It may be remembered here, however, that the laws of 1876 and 1880 regulating the currency and establishing the legal tender value of foreign coins are still in force, and will only be repealed when the law of 1884 takes effect on the first of December. Consequently, all such coins must retain their legal value as at present until that date.

BOARDS.

On the text of a statement recently made by somebody to the effect that the administration of the Government business by Boards had lately been introduced in the British Colony of Victoria and there proved efficient

and popular, a good deal has been written and said about the uses of administrative Boards here, and as to the composition of those Boards which are already in existence in the Kingdom. It would be interesting to have the particulars of the administrative revolution which is said to have been so successful in Victoria. In the absence of details, we are inclined to be sceptical on the subject. Victoria had Boards innumerable more than a quarter of a century ago; Boards of various compositions and various powers. What the new development may be of which we now hear we are rather at a loss to understand. The administration of the secondary affairs of internal government by Boards is so common in the British colonies that we can hardly conceive of there being scope for any great and important extension of the system either in Victoria or elsewhere.

Boards, however, are not in use in any other country than this to do what is simply Ministerial work. We have only three Boards in the Kingdom, and of these, two of them are charged with what, in the present circumstances of the country, appears to us such as ought to be transacted solely by responsible Ministers of the Crown. Immigration, as conducted here, is strictly a government work, and the Cabinet must necessarily be responsible for the manner in which it is carried out. Most of the work of the Board of Health must be placed in the same category. The segregation of lepers with the management of the establishments in which they are confined is one of the most important items of government business. The work of keeping this city clean (a class of work which ought to be extended to some other towns in these islands) is not such as should require Ministerial supervision, and would be properly placed, here as elsewhere, entirely in the hands of local Boards. The arrangements for quarantine of vessels and passengers, on the other hand, are properly a task for the government of the country. As to the third of the existing Boards, the Board of Education, we do not see why it should not be an elective institution, as in other countries. The expenditure for education is defined by the Legislature, and the details of its disbursement might very well be controlled by a representative body specially charged with the work. Questions of educational policy, such as whether fees should be charged or not, the extension of schools in which English is taught, and so forth, should be the subject of distinct legislation, the work of the Board of Education being administrative only.

Holding these views, we cannot agree with those who have been arguing that Ministers should be excluded from the existing Boards. They were constituted originally, such as they are, for good reasons, no doubt; but, at the present time, they would be the better for a thorough remodeling. For the Board of Immigration we see no use at all. The management of the lepers, and the protection of the country from the importation from abroad of infectious or contagious diseases we look upon as strictly Ministerial work. On the other hand, most of the work of the Board of Education might, with advantage, be left entirely to a non-Ministerial Board. Meanwhile, there are a score of Boards elective or nominated, wanted to superintend local details of what is now Government work (so far as it is done at all)—work which no Minister, however conscientious and hardworking, can possibly overtake, and which, nevertheless, ought not to be neglected or left entirely to subordinate and irresponsible officers. We want a Board or Council, or whatever it may seem best to call it to take charge of this city. Other towns want similar local bodies, and a moderate system of local self-government might now, with advantage, be extended all over the populated portions of the Islands. "The division of power and responsibility among as many persons representing the people as possible," of which a recent writer on this subject has spoken, can only effectively be secured by such a system as this. The subject is one which all well-wishers of the country will do well to ponder on and discuss.

A man can have one boil in two different places. He can have it on his neck, also on his mind.

TEMPERANCE.

One or two letters have appeared in our columns lately protesting against the strong language which leading temperance advocates permit themselves to use in regard to their neighbors who are not abstainers. It is from no desire to injure or hinder the cause of temperance that we have given insertion to these letters; but, on the other hand, to reiterate a warning which has often to be raised that intemperate language always injures the cause it is intended to serve. Now, the denunciations against the "moderate drinker" commonly in vogue with temperance advocates carry no weight with those to whom they are addressed, because they are notoriously unjust and lack the support of facts. No man who has past the middle term of life, and has observed his own ways and those of the men and women by whom he has been surrounded can, unless led away by the vehemence of fanatical teachers, believe that the "moderate drinker" is the demon incarnate which these teachers are fond of painting him. On the other hand, they believe, and know, they see with their own eyes, and experience in their daily life, that these much-denounced men have really solved the problem in the right way—the way of self-restraint. They are, as a rule, disposed to pity the teetotaler as a "weak brother," who must needs walk in bonds. Among the arguments and denunciations which are brought to bear upon them the appeal to them to become abstainers for the sake of the example to those disposed to drinking is the only one that ever has any weight with them. If it were a thing self-evident that the total abstinence of all "moderate drinkers" would promptly lead to the reformation of all drunkards, this appeal might find more success than it does. Alas! everyone knows that such a consummation is not in the least to be expected. And any effect that this appeal might have is wholly nullified by the character of the arguments, statements purporting to be of fact, and denunciations, with which it is commonly associated in the average temperance lecture. Brought up to the use of alcoholic liquors as part of their daily food, conscious that in using they do not abuse them, they naturally resent being talked about as people who are not only themselves on the road to the bottomless abyss, but who are dragging others there along with them. They read such statements as that there is an hereditary tendency in the child of a "moderate drinker" to become a drunkard. Their every-day experience of life informs them that this assertion is an unfounded one. In its confutation, too, there stands the blessed and well known fact that generation after generation, for at least a hundred years past, among English-speaking people, excess in the use of intoxicating drinks has been on the decline. They naturally think disparagingly of a cause which is bolstered up by arguments based on error, and by implications against personal conduct which are so unjust and unfounded. And the cause of temperance suffers accordingly. It loses the moral support and the pecuniary support of thousands—of the mass of society we might say—through this unwise style of advocacy, which irritates where it should conciliate, and estranges where it ought to enfold.

THE SUNDAY SHAM.

There is a law here which is the most hypocritical outrage on common sense ever devised. By its provisions no one can get anything to eat after 7 P. M., whether he has to work until midnight or not. To say that a man shall not purchase food on Sunday as well as on Saturday is flying in the face of God's laws, and it is about time that the present Sunday laws were abolished. No *tabu* will force people into churches, and the most religious pietists will do well to bear in mind that there are plenty of people who have to work on Sunday; that their cooks work on Sunday and wash pots and scrape dishes the same as on Monday. Where would the Monday morning paper be if editor and printers did not work on Sunday? The Sunday laws of Honolulu are a sham and the sooner they are cancelled the better.